

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

JACKSON, MISSISSIPPI, APRIL 8, 1920.

NEW SERIES VOLUME XII, NUMBER 15

South Carolina Baptists number 171,568 of whom about 9,000 were baptized last year.

Dr. Allen Fort will remain with First Church, Nashville, the church at Columbia, S. C., having released him from his acceptance.

Married in El Paso, Texas, March 23, 1920, Miss Ida Tinnin, daughter of Rev. J. W. Tinnin, of Clinton, Miss., to Col. Alfred L. Taylor, late of the U. S. army.

Since the death of Editor G. W. Lashner it is said the Journal and Messenger of Cincinnati will be taken over by The Baptist, the new organ of the Northern Baptist Convention.

Mr. Herbert Hoover who has thrice thrust the crown from him a la Julius Caesar seems now willing to accept a presidential nomination if the progressive Republicans thrust it upon him.

Many of our subscribers' time expires April first. All these will be stopped unless renewal is sent in by the fifteenth. We don't wish to lose. Come on with the \$2.00.

It is said that Mercer University at Macon, Georgia will have next year a School of Journalism, and a School of Education. The faculty of the entire School will number thirty-three.

Mississippi friends of Rev. S. P. Harris, may now address him at Gonzales, Texas, Box 42. He is pastor at Gonzales and Concrete. Where he recently held a meeting and received 38 into the church, 23 for baptism.

Those who have been reading the Home and Foreign Fields will not be surprised nor complain that the price has been raised to seventy five cents. The marvel is that a magazine so well gotten up can be produced at that price.

The Southern Baptist Convention meets in Washington City Wednesday, 10 a. m., May 12th. They are looking for about 10,000 Baptists. Certainly there will be more of them there than Washington ever saw before.

The Southern Sociological Congress will hold its annual meeting in Washington, D. C., May 9-12. This will be just preceding the Southern Baptist Convention and convenient for those wishing to attend both.

Mr. E. D. Kenna was anniversarian at the recent Philomathian anniversary in Mississippi College. Other speakers were R. J. Koonce, E. M. Stewart and W. R. Sumrall. Of course Hillman College girls furnished the music.

Rev. S. H. Bennett who was organizer for Alabama in the 75 Million Campaign will have temporary charge of the mission office of the Alabama Convention since the coming of Dr. Yarborough to the pastorate at Hattiesburg.

The Woman's Missionary Union announces that on Wednesday, May 12, the annual meetings of the Margaret Fund Committee, Boards of W. M. U. Training School, and W. M. U. Executive Committee will be held in the Conference Room on second floor of the Raleigh Hotel. On Thursday and Friday, May 13, 14, the regular sessions of the Annual Meeting will take place in the Calvary Baptist Church. The Young People's session will be held on Friday night, May 14. The W. M. U. sermon will be preached on Sunday morning, May 16. The W. M. U. secretaries' and Field Workers' Council will hold its annual all-day session on Monday, May 17.

Rev. W. L. A. Strauberg several years ago pastor in Mississippi, having been reared near Jackson, recently died in Hot Springs, Ark.

Brother J. A. Powell of Pontotoc, writes that their pastor has not reached the field yet, but will sail from Colon March 27th, and begin work in Pontotoc first Sunday in April. All are glad to have Brother J. L. Robinson back in Mississippi.

It is as easy to raise money in your church and put the Baptist Record in every home as it is to take a collection for any other object. The same amount of energy put into it will do the work, and then it will be easier to do all the other work.

Pastor J. H. Fuller of Hollandale says: Our meeting begins here Sunday April 11th. Dr. R. L. Motley, of Winchester, Ky., will be with us to do the preaching. Rev. R. O. Bell, of Chattanooga, Tenn., will have charge of the music. Mr. Bell is one of the greatest singers in all modern Israel.

Going to the Convention in Washington?

Clergy ticket \$16.39 from Jackson each way.

Other tickets \$43.71 round trip. Trains leave Sunday night, Monday afternoon or Monday night. Write to the Baptist Record what time you wish to leave and by what route. Arrangements will be made for you. Lower berth in sleeper costs \$8.10 each way, and \$6.48 for an upper berth.

Mrs. Dixie Moore Dale, of Prentiss, who recently entered into heaven, was a daughter of Pastor T. J. Moore, of Wesson. She had only recently finished her course in college and began a happy married life with great prospects of usefulness. Our sympathies go out to her father and mother and husband and sorrowing family.

We hear from Pastor J. P. Harrington of Crystal Springs that six churches nearby will join with the Crystal Springs church in a meeting to be held in that city in August. This is an effort to interest a large section of the county in a great revival meeting in which one of the Home Board evangelists will preach. They hope to have with them Dr. Thiot.

Some while ago it was reported that a delegation of business men touring this country from Japan had said that they found that Christianity had no effect on the conduct of people here. We paid not attention to the report for we had been a good many years in this country and knew better. Now it is said there has been no such delegation from Japan in this country. Another case for the father of lies, and of liars.

Evangelist N. R. Stone and his wife have been in a great meeting at Henrietta, N. C., where 43 joined the church, 36 of them by baptism. The pastor writes that Bro. Stone preaches a high standard of Christian living, like it is in the Book. The meeting was in the midst of bad weather but the house was crowded. Mrs. Stone does fine work in singing and conducting cottage prayer meetings. Brother Stone had also a fine meeting at Sliffside, N. C., and goes from there to Caroleen. He has been elected one of the Home Board evangelists.

Premier Lloyd George states he cannot accept the invitation of Southern Baptists to attend the Convention in Washington.

One fifth of your campaign pledge paid by April 30th. That is necessary to meet the demands of the first year.

The Baptist Church at Liberty, Mo., seat of William Jewell College was nearly destroyed by fire.

The legislature of South Carolina recently appropriated nearly \$1,400,000 to state colleges, seven in number.

The Baptist Students conference meets at Ridgecrest, N. C., June 9-20. Among the speakers are A. C. Dixon, W. L. Poteat, L. R. Scarborough, N. B. Glass and J. R. Sanders.

Pastor House writes that the church at Sardis is putting the Record in all the homes, paying it out of the church treasury. They have some live folks in the church at Sardis and they say that all shall be of that kind.

The Baptist Courier of South Carolina will on May 1st raise the subscription price from \$2 to \$2.50. We have heard intimations that several other Baptist papers will do the same.

All messengers and visitors to the Southern Baptist Convention in May who desire reservation of rooms, will address Rev. F. P. Langhorne, 703, 15th St. N. W. Washington D. C.

Professor Peyton Jacob one of our Mississippians who strayed off to Georgia, will have charge of the Summer school at Mercer University. It is thought many young women will attend to prepare for college entrance.

Brother R. W. Bryant is now giving half time each to Pilgrims Rest and County Line churches, two great county churches on gravel roads near Crystal Springs where the pastor makes his home.

We must in this month of April pay our full apportionment for the first year. The expenses of the campaign will be paid out of this and the regular work of all our boards must be carried on.

Mr. J. Campbell White one of the heads in the Interchurch World Movement, whose speech at the Southern Baptist Convention last May seemed so fruitless. Says he has already belonged to four different denominations.

Nearly a thousand students attended the Baptist Student Mission conference held in Greenville, S. C., nearly two hundred of them from the schools outside of Greenville, in the states of South Carolina, North Carolina, Georgia, Virginia and Florida.

Pro. W. T. Thames of Wesson has accepted the presidency of Burleson College, Greenville, Texas. We are sorry to lose him from Mississippi. He has been for several years one of the most prominent and successful school men in Mississippi and withal a useful Baptist.

Montezuma Baptist University is the name of New Mexico Baptist school. The building of red sandstone at Las Vegas was given by people of the city and is said to be a splendid home for the new school, having been used as a hotel on the beautiful grounds of Las Vegas Hot Springs.

135
445
540
324

Personal Purity and The Young

W. O. Blount.)

Text: *Blessed are the pure in heart: for they shall see God.* (Matt. 5:8.)

This evening we come to the fourth and last of our series of sermons on Personal Purity: "Personal Purity and Young Men." All along through these studies we have kept before us the two fundamentals that we stated at the outset as our thesis: first, that life—the whole of it—is a struggle for just one thing, viz., happiness or satisfaction. Whatever we do, wherever we go, we are seeking it. The man who gives himself over to the business world and tries to become a master there does so because he thinks to find happiness. He who chooses for himself a profession and spends years in preparing for it thinks that he sees happiness or satisfaction in the success he is hoping to gain. Every pleasure that we plan for ourselves is planned because we hope to find happiness thereby. Those who give, even sacrificially to good causes, do so because the satisfaction or happiness in giving out-reaches the satisfaction or happiness in keeping. Those who are away from church this evening are away because they are seeking happiness, and these of us who are here, are here for the same reason. So it is with all life.

In the second place, we realized that our Creator must have had a purpose for us whom he created, and, His nature being what it is, that purpose must have been the bettering of the world. Thus—if we fail, then we go out of it, because of the lives that we have lived, to leave the world better than we found it when we came into it, we have made a miserable failure of life and disappointed God.

We found next that these two things are inseparably bound together, and that he who attains real happiness must lift the world up and leave it better, because real happiness can only come to those who are revealing God and to whom God is revealed. And that God can reveal Himself only to and through those whose hearts are pure for: "Blessed are the pure in heart: for they shall see God."

Thus we came to face the great question: "What relation do we as young men bear to the great task of making and keeping the world pure?" Many of us have said by our lives: "Not any." And I answer: "Not so!"

We are called, and recognized as, "the stronger sex." The destinies of men—yea, of the world—are largely, very largely, moulded by men. We accept and believe this about all of the other relationships of life. But in this, perhaps the greatest of all relationships of life, we want to hands off, leaving the tremendous task of making and keeping the world pure in the hands of our women.

Thank God we can't hands off. And our responsibility, which I want to press down on our hearts this evening, is equal to the great strength which God has given us. With power comes the responsibility to use that power as a vital, constructive force and agency in life and the world.

And so it is for us to keep our hearts pure. "Out of the heart are the issues of life." The heart controls life. Every passion has its seat in the heart. I have seen a spring all choked up with mud and dead leaves and impure things that have been thrown into it. The water that seeps forth is impure, hurtful, poisonous, evil smelling. So with the heart that is impure with sin, choked with evil. Out of such a heart comes that which curses the world.

And I have seen a spring clear and clean and beautiful and pure bubbling forth to bless the world. So with life. We must keep our heart-springs pure if the life that comes forth is to bless and not curse those whom it touches. And thus we must face:

1. The problem of young manhood. And that problem is to be pure.

I have been speaking of the strength of our sex. Most of our strength is assumed strength for: To be really strong is to be pure hearted. I mean by that: to have a lifting, constructive strength is to be pure.

Everything in this world has weight, and hence potential strength. A ton of coal has 2000 pounds of it. The great engine that thunders by has wonderful power. But it can do constructive work only as that power is under control. So with man. And it takes purity of heart, connection in a vital way with God, to give us control over our strength that we may use it in a vital way to build up the world for Him.

Most of us men and boys have a feeling deep within us that we are not really men until we have had impure relations with the opposite sex. I have seen boys that would hang their heads and were ashamed to acknowledge that they had lived a pure life. I once knew a manly boy, bright and pure and good. Very close was he to my heart and life and I have scarcely known any one finer. We drifted apart. One day a letter came to me from him, all full of evil things. He had changed very much. In the letter I found the reason. He said: "I wasn't a man until I had impure relations with a woman of the streets here." My heart broke. He was never less a man than then. And now he has drifted so far away from God that he doubts His very existence.

The manliest, the strongest man, who ever lived, was Jesus Christ. And he did no wrong, thought no wrong, was pure in heart and deed.

Our very nature is passion run riot. Most of us have been wrongly taught. We have unnatural conceptions of life. Others have failed to give us the protection due us. And so we face our great battle alone and unprepared. We must protect ourselves.

Most of us haven't any sense of modesty at all. We ought to seek to develop one. Thus we will protect ourselves. And such protection is a sign of strength and not of weakness. May I illustrate from my own life?

Just after I consecrated my life in God's service I knew a girl. Somehow she was drawn toward me from the very first. Beautiful and young she was. And she lived there in the same house where I was living. One night when we were alone in one portion of the house, in the darkness, she came and threw herself into my arms and sought to lead me into sin. God gave me the strength to say, "No." Several years later I received word from her through a mutual friend. And she said: "I am living the pure life." What a joy!

Most men who hear me would perhaps laugh and say "weakness," "sissyness. I say instead—Strength! God-given strength! Every girl and woman ought to be treated by us as a lady whether she demands it or not. We ought to be perfect gentlemen.

We ought never to enter into any relation with the opposite sex that excites our natures and arouses our passions. We are not half men if we encourage and do not repel such conditions. Yet society today is seeking questionable amusements at home and abroad. And unless an amusement has a tinge of the questionable about it, society turns aside from it, considers it dull.

We are told that there are married men who are untrue to their wives and homes. God pity them. How unworthy are they of the trust that they have accepted.

I know of no cause more worthy than this great cause of making the world pure. How gladly I would die for such cause. But how much harder the task that has been laid upon you and upon me, —to live for such a cause. To so live we must be like the three fabled monkeys—seeing no evil, hearing no evil, speaking no evil.

"Blessed are the pure in heart: for they shall see God."

This evening I speak to boys and young men as a young man. I have not always thought as I think now. I have been as most of you, thought as most of you. Would to God that I might lay my life down and let you step up on my mistakes and failures to success and strength.

May we face one other question before we are done?

2. To whom are we responsible? To whom do we owe it to live the pure life?

I would make answer: First of all, to God. He is our Creator. We are to give honor to Him, glorify His name, make Him proud of His handiwork. In a sense, as His created beings we are His children.

In days ago some young men came to a King's son to lead him away for a night of sin. He readily made answer: "I must not go, I'm a King's son, I must not bring reproach on my father's name." We are the handiwork of God and we ought to live the pure life that we may glorify His name.

I would make answer again: We owe it to the world. The world gives itself to us each day, each hour, each moment that we live. How generous is the old world. And we owe it to the world to repay such generosity. We owe it to the world to leave it better because we have lived on it. And there is only one way, be pure of heart and thus reveal God.

I would make answer yet again: We owe it to ourselves. Every man owes it to himself to be strong, as strong as possible. Impurity of heart and life makes the body weak, the mind, the spirit. Purity of heart brings out all of the strength of body, mind and spirit.

Very softly and yet very seriously would I make answer a last time: We owe it to those yet unborn. From us they will draw their strength. And we ought not to curse by our deeds and lives those that are to come after us—

"THE QUESTIONER."

(By Carl Werner.)

"I called the boy to my knee one day,

And I said, 'You're just past four;
Will you laugh in that same lighthearted way
When you're turned, say, thirty more?"

Then I thought of a past I'd fain erase—
More clouded skies than blue—
And I anxiously peered in his upturned face
For its seemed to say:

'Did you?'

"I touched my lips to his tiny own

And I said to the boy 'Heigh, ho!
Those lips are as sweet as the hay, new-mown;
Will you keep them always so?"

Then back from those years came a rakish song—
With a ribald jest or two—
And I gazed at the child who knew no wrong
And I thought he asked:

'Did you?'

"I looked in his eyes, big, brown, and clear,
And I cried: 'Oh, boy of mine!

Will you keep them true in the after-year?
Will you leave no heart to pine?"

Then out of the past came another's eyes—
Sad eyes of tear-dimmed blue—
Did he know they were not his mother's eyes
For he answered me:

'Did you?'

Sermon preached at the Baptist Church of Marks,
Feb. 29, 1920, by W. O. Blount, pastor.

Dr. J. N. McMillin, at present teaching in the State Normal College at Hattiesburg, has been called to the pastorate of the Main Street church, Hattiesburg, and it is hoped he will accept. He was at one time pastor of this church and at another pastor of the First church, so the people know him thoroughly and it is quite to his credit to be recalled among old friends.

EVANGELISM IN THE CONSTRUCTION OF MEETING HOUSES.

(L. R. Scarborough, D.D.)

In the construction of a house of worship there are two prevailing features which should govern the thought of the architect: One is the teaching of the word of God, and the other is the preaching of the word of God. The first thought demands many rooms of different sizes. The second thought demands one main auditorium, so arranged as to make it possible for the preacher to reach easily every one seated in the auditorium. One of the most prominent factors in the idea of preaching the gospel is soul-winning. One of the main purposes of the ministry of the preacher in the pulpit is to lead lost men into the gospel light, and into the service of God.

The architect in constructing the plan of an auditorium should remember this important and meaning factor in the purpose of the preacher. In order that the preacher may accomplish most easily and readily his purpose of evangelism, I make the following suggestions touching the plan of the auditorium:

1. The preacher should be in plain view of every seat in the congregation. There should be no pillars, and no corners to obstruct the view of any person seated in any part of the auditorium, and the pulpit should be so elevated that the last man on the last seat would not have to strain himself to see the preacher. The balcony should be supported by one long steel beam, or suspended from the ceiling by small iron rods, so that no posts will be required; if posts are used they should be small steel posts rather than wood columns.

2. Every part of the building should be thoroughly lighted. The unsaved man is a shy man, and will seek a dark corner, and will feel protected in a poorly lighted building. The preacher should be able to see his auditor, and the auditor to see the preacher. The facial expression of the one will influence and give opportunity for service to the other.

3. The aisles should be so arranged as not to have long seats. The unsaved man will get into the middle of a long seat, and will feel protected, and use his distance from the aisle as a shield against the gospel, and use as an excuse for not seeking Christ. Long pews are a peril to sinners.

Except under unusual conditions, pews should not be more than eighteen feet long.

4. If there are galleries in the auditorium, they should be so constructed that there will be a stairway toward the pulpit from every person seated in the gallery. In evangelistic meetings, the unsaved man will try to get into the gallery, so far away from the preacher and as thoroughly protected from him as possible, and if when he is moved by the Divine spirit he starts away from the preacher to reach the stairway, it will be such a hindrance to him that he may continue to go away from him and leave the building. Every unsaved man in the gallery should be able to see a way toward the preacher which he may travel in his public confession of Christ. Here lies a piece of evangelistic psychology rarely appreciated by an architect.

If the preacher is to see people saved from the galleries and outer seats of the church auditorium, the architect must cooperate with him in making it easy for the lost man to make a start to Christ in his physical personality as well as in his spiritual personality. For an architect to violate this psychology makes him a *particeps criminis* in the condemning of many lost men.

It has been customary to place the stairs leading to the gallery in the front vestibule. This means that the person in the gallery, who accepts an invitation from the pulpit must go out of the auditorium into the vestibule and come in again. There is of course the possibility that he may not come in again. The arrangement, for reasons hinted at above, is not good for evangelism. Why not let the steps to the balcony go up from the auditorium itself rather than from the vestibule?

There is some interesting psychology here which seems to have been much overlooked; people who come cannot quite feel themselves a part of the preacher's congregation like those do who enter the main auditorium and go from the main floor to the gallery, later returning the same way. When there are no side balconies, it is of course impracticable to have stairs which descend near the pulpit.

5. It matters not how high the pulpit is, nor what artistic plans the architect may have for the symmetry and beauty of the preacher's platform, he should arrange also a medium platform in front of the pulpit for the minister to come down on when he goes to make his appeal to the unsaved. Steps should be provided for this platform, both from the platform and up from the floor of the auditorium, not around to one side, but easy of access to the minister. Here also lies an important evangelistic psychology.

6. Between the first pew of the auditorium, and the edge of the preacher's platform, or pulpit, there should be a space large enough for people to pass freely. In most evangelical churches, certainly in all evangelistic churches, this is necessary for the reception of members and for full opportunity to talk with and pray for the unsaved at the altar. Another purpose for this is for the people to have a place for handshaking and fellowship, greeting each other and greeting the preacher, and shaking hands with the newly received members. If this space is too large, you will chill the preacher as he tries to reach the people over a wide vacant space. If it is too small it will freeze out the fellowship of the church, and hence the evangelistic spirit. Here lies another piece of evangelistic psychology which, in the construction of an auditorium, greatly affects the life and fellowship of a church.

7. Another matter of grave evangelistic value is the location of the choir. My view of soul-winning would forbid me ever having a choir above the pulpit. To get best evangelistic and spiritual effect from the choir it should be on a level with the pulpit, or at least should begin on a level with the pulpit and then with elevated seats go higher. It ought to be arranged so that every member of the choir can see the preacher, and the preacher can see every member of the choir, and I think this applies to the members of the congregation. I do not mean that the preacher ought to look into the faces of the choir when he preaches. It is all right for them to be back of him, but when he turns he ought to be able to see all of the choir.

For the best evangelistic effect, the choir should be large. A church seating from 200 to 600 people ought to have a choir space for from 25 to 150. An auditorium seating from 1000 up, ought to have a choir space large enough for from 50 to 250 people. A large choir guarantees in most places a large congregation and an evangelistic church.

The writer has thus presented his convictions after twenty-four years of evangelistic preaching. If your church houses were constructed with due deference to these fundamental principles, they would tremendously add to the soul-saving spirit and spiritual fellowship of our churches.

FOREIGN MISSIONS

Foreign missions is only one in three, but as the ultimate, it is not the least important.

Our great A. & V. R. R. is a unit with three distinct divisions, starting at Selma, Ala. The first division ends at Meridian, the second at Vicksburg, and the third at Shreveport, La. Each division is a feeder to the other, either by direct or reflex influence.

So our greater mission system, known as "State, Home and Foreign Missions," is just one in three, and indissolvably joined together by cords of Divine authority, power and love.

State missions are our people working for kingdom growth in "the regions beyond" the churches. Our Home Missions looking after the

weak churches and waste places in our Southern Baptist Convention, and our Foreign Missions extending the work of soul saving and kingdom building even to the uttermost ends of the earth. Our obligations and our responsibilities are alike to each end all of these, and that is to the limit of our ability and opportunity.

Our present concern in this report, however, is with our Foreign Mission section, as carried forward by our Southern Baptist Convention, whose Board of Control is located at Richmond, Va. These missions are planted in Mexico, South America, Italy, Africa, China and Japan. From latest accounts these are all prospering. Notwithstanding the wreckage of the whole world by the late universal and ruthless war. The very fact that our missions remain thus intact, and progressive, is one of the encouraging proofs of the Divine favor and should prompt God's people to re-double their diligence in prayers, self-denials and material sacrifices to push the battle for world conquest clear up to, and through the gates of Satan's kingdom.

Another, but a soul-harrowing fact that calls for the uttermost in our great present financial Christian endeavor is, the too little thought of truth, that of the two billions of the population of the earth, even less than one-fourth of one billion are counted as Christians, and possibly less than one-third of the number are real Christians and saved people. It makes us shudder to think what a burden of "Christless Christianity" real Christianity has to carry in its great work of saving the world. But so it is and will ever be, as long as these words of the Master hold good: "Enter ye in at the straight gate, for wide is the gate and broad is the way that leads to destruction; and many there be that find it"; or until that happy day when the peoples of the world shall become the "Kingdom of our Lord and His Christ." But our chief encouragement is the Divine promise and Divine presence. "He shall see of the travail of His Soul and be satisfied," and as we go to teach and baptize all the nations, this is the promise: "Lo, I am with you, even to the end of the world." We have an assured token to look to the Lord for his blessing upon the spiritual outcome of our pending Seventy-five Million Dollar Campaign to be in proportion to the manner of His help in bringing it to such a glorified consummation, "some thirty, some sixty and some a hundred fold."

What if it should be the dawning of the happy day of our Lord's second coming, when according to the promise, "we shall all see eye to eye and believe the same thing," and the whole earth be aglow with the moon-day gleams of millennial glory. So may it be. Amen. J. A. HACKETT.

DIGEST OF IMPORTANT ACTIONS TAKEN AT THE MEETING OF THE EDUCATION BOARD OF SOUTHERN BAPTIST CONVENTION

March 23, 1920.

The Executive Committee reported having gone thoroughly into the matter of the needs of the Southern Baptist Assembly at Ridgecrest and the claims of the five State, Arkansas, Florida, Illinois, Louisiana and New Mexico, and the appropriation which had tentatively been set aside for these institutions was definitely appropriated, the amounts being, \$50,000 to the Southern Baptist Assembly at Ridgecrest, and \$100,000 towards a minimum endowment of \$300,000 each to Ouchita College, Arkadelphia, Ark.; John B. Stetson University, DeLand, Fla.; Ewing College, Ewing, Ill.; Louisiana College, Pineville, La.; and Montezuma Baptist College, East Las Vegas, N. M.

In regard to turning over the funds the following action was taken:

"Relative to the institutions: Stateson University, Ouachita College, Louisiana College, Montezuma Baptist College, Ewing College:

It was voted that when either of these institutions notifies this office that \$200,000.00 in good subscriptions for endowment is in hand, this Board instruct its Treasurer to turn over to its institution in ratio of \$1.00 to \$2.00 such

Continued on Page 6.

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When our subscription expires unless you send in your renewal, our name will be dropped from the list. Obituaries, notices, whether direct, or in the form of resolutions, notices of deaths, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, with most accompany the notice.

EDITORIAL.

EASTER CLOTHES

No this is not a dissertation on the supposedly feminine weakness of dressing up on "Easter" Sunday. It may be doubted if the fairer sex has any monopoly on the desire to decorate with fancy clothes on this or any other occasion. Anyway these remarks are not intended for the woman's page. It may be observed in passing that when James speaks of "a man beholding his natural face in a mirror," that he uses the word for "man" (aner), which means a man as distinguished from a woman, and not the word for man (anthropos) which may include woman.

But getting back to the Text, which you find in Colossians 3:12-14, you will see that the scripture furnish the ground for this Easter or a post-Easter meditation. In the previous paragraphs Paul has been speaking of our death and resurrection with Christ which we underwent in the act of becoming Christians and which we continually repeat and reproduce in the whole of our Christian experience. This he follows with the exhortation to "put to death your members which are upon earth." Having "put on the new man," we are to put on the new clothes.

That is the figure he now uses and the duty he enjoins in the verses referred to (12-14). He says, "Put on, therefore, as God's elect holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering, forbearing, forgiving. And above all these things put on love, which is the bond of perfectness." If Easter is for the purpose of celebrating the resurrection of Jesus, the wardrobe may then truly be said to be an Easter outfit for it shows the kind of garments of a who is risen with Christ is to put on.

To be sure they would not seem to attract as much attention in church as some Easter hats we have seen (or heard); indeed they seem to be the very opposite of ostentation and glittering display. "A heart of compassion, kindness, lowliness, meekness, long suffering!" If we start with a heart of compassion, it would probably take many where from ten to forty dollars off of an Easter bonnet or gown and send it to help dress some widow or orphan so that they could feel comfortable in church and not divide the attention of the people with the gaudily attired man or woman.

Nay, rather, say not that we are joining the Judas which complained of the woman for wasting ointment on the Masters' feet. She put her precious ointment on the Master's head and feet. These of whom we complain put it on their own heads and backs.

"Kindness," a gentle word to the man or woman or boy or girl that is discouraged, a helping hand to one who has slipped and fallen, a little financial lift to one who is in a hard road and under a heavy burden. How far it reaches, how mildly it lifts, how it brings the sweetness and gladness back into a life into which the

clouds had come and where bitterness threatened. Kindness is a great old word which carries the idea of kinship in nature, and makes one feel after all that the man who helps has a nature akin to our own, that he understands and wants to be on a plane with us, that he too lives in our sphere and feels our sorrows and can help to carry our burdens.

"Lowliness, meekness, longsuffering." An outwardly kindly act may be done in a superior, supercilious, condescending manner that takes all the kindness out of it. But when it is done in gentle thoughtfulness, in blissful unconsciousness of its own virtue, in surprise at any reference to its value, in the sense of trusteeship as ministering the grace and gift which God has committed to him; only rejoicing in the privilege and joy of making another happier and better; then does its beauty appear and increase. This Easter dress is not unlike that which Paul commends in his letter to Timothy when he says: "In like manner that women adorn themselves in modest apparel, with shamefastness and sobriety, not with braided hair, and gold or pearls or costly raiment." Our Lord would utilize the instinct in every normal man and woman to be properly dressed, to show us that the attitude of gentleness, meekness, forbearance toward others is the finest silk that can be woven and the best adornment that can be secured from the storehouse of God's grace. If a man has the new life, he will desire the new clothes; if he walks in newness of life, he will wear the robes that are made white in the blood of the Lamb.

VARIETY IN REVELATION

It is said that of all the millions of people finger prints. For this reason finger prints are made of criminals that they may be identified. It is even thought that of all the people who ever came into the world, no two have ever had the same finger prints. Think of it, that the myriads upon myriads of people, so many that to write down the number of them would require figures enough to fill probably a page here, that in all these, God should show such limitless resources as make each one different, not once duplicating so much as a finger print. And then think of this as being only one point in the make up of one species where God displays his wondrous resourcefulness and versatility. Every part of man may be subject to the same test with the same results. And very creature, animate and inanimate, may show the same infinite variety. The infinite wisdom of God is revealed in every practical way in the world about us. One of the most fascinating demonstrations of this truth is seen in the changing colors of the evening sky. From moment to moment the kaleidoscopic changes proceed, never showing the same colors from one minute to the next, and never the same combination of colors from day to day. He has set his glory above the heavens.

But the same divine resourcefulness that is seen in nature is also displayed in the giving of the word of God. This is what we read in the first verse of the Epistle of the Hebrews: "God who at sundry times and in diverse manners spoke in time past." God required many different men through whom he might make himself known and reveal his will to the world. It is but a weak figure to say that the greatest orators of men's creation require a large number of instruments to give full and proper expression to the thought and passion in the world today no two of them have the same full and proper expression to the thought and of the author. One instrument may often have great compass and variety of expression. A violin may reproduce a maiden's sigh or a murderer's shot. A pipe organ may picture the gradual dawn of day, or the full sweep of a cyclone. But all of these instruments are needed to fully meet the work of a man. What combination of instruments, what varieties of men can put into fitting human expression what we need to know of God. He chose men from many walks and wide degrees of habit and experience

to declare his counsel, and his name. Warriors and statesmen, shepherds and plowmen, princes and proletariat, countrymen and courtiers, the educated and the untrained, all are his instruments of revelation. He speaks through all sorts to all sorts.

Not only are there all sorts of people to be ministered to but each of us has a vast variety of needs to be supplied, and God is not scant in the provision for them. There is law and history and biography and sonnet and proverb. There is story and song, adventure and romance, precept and epistle. All scripture is God-breathed, and his breath may produce the soothing music of the Aeolian harp or the startling call of the trumpet. A well rounded education is by a thorough knowledge of the Bible. There is no "five foot library" or "twenty foot library" that will do so much to awaken, inspire and training all that is good in a man or suppressing all that is evil. It is by this that we are made new into the image of God "in righteousness and holiness produced by truth. We are sanctified in the truth; we are built up by the word of his grace; we are made alive by the word. It is our means of the knowledge of God, the way of life, the way to live and only source of information of the world to come.

NONE LIVETH TO HIMSELF

Their is hardly another passage of scripture that is so much abused and so often misapplied. Even men who have made a business of studying and teaching the Bible have entirely perverted it. Indeed they may be almost said to be the chief offenders. It is commonly quoted to show "what the Bible says" about the responsibility we have for the influence of our lives and example over others. A careful reading of the scripture passage will show that it has no such meaning.

It is found in the first part of the fourteenth chapter of Romans: In the second half of that chapter Paul speaks of our responsibility for others and the obligation so to live that we shall not put a stumbling block in our brother's way. But in the first half of the chapter he is stressing the truth complementary to this, almost opposite to it, namely, that we are the Lord's everyone of us, that we have to do with him, that primarily our thought must be of him, our lives must be lived with reference to him and that at last our account must be rendered to him. He insists that each one must recognize this in his own case and allow it in the case of every other man. Others are not responsible to us for their conduct. "To his own lord he standeth or falleth." "Each one of us shall give account of himself to God." In all this paragraph the emphasis is on the phrase "Unto the Lord." Seven times in a short space he repeats the phrase, or its equivalent, "to God". This is the key to the interpretation of the whole passage.

With this explanation we can see the meaning of the often abused passage, "None liveth to himself." It is easy to see its meaning and application if you read straight on, "And none dieth to himself. For whether we live we live unto the Lord; or whether we die we die unto the Lord. Whether we live therefore or die we are the Lord's. For to this end Christ died and lived again, that He might be Lord of both the dead and the living."

If this spoils anybody's sermon it ought to help him to make another one for it indicates our primal, inseparable and unchangeable relationship to our God and Father, and the obligations which this relationship imposes.

Does some one say that it is still true that we do not live unto ourselves alone but our lives touch others at every angle and therefore it would be permissible so to use this scripture. The premise is true but the conclusion is false. We have no right to make the scripture mean what God did not intend it to mean. To do so is to wrest the scripture and make it absolutely without divine authority. Preaching is interpreting the word of God with a view of applying it in practice, or to our own good. We must

tell the people what it does mean. To misinterpret it is to be false to the word of God, to handle it deceitfully, consciously or unconsciously.

This text is good to teach the Divine Authority and Christian Liberty," or it is one of the best passages in all the book to use in preaching a funeral sermon, "for whether we live therefore, or die, we are the Lords."

AND THE GLORY OF THEM

Did you notice that incident in the temptation of Jesus? Satan took him up into an exceeding high mountain and showed him "all the kingdoms of the world and the glory of them." He showed him all the kingdoms but he didn't show him all that was in the kingdoms. He showed him only "the glory of them." The tinsel and the glitter, the pomp and magnificence, the glamor and the show, were all in evidence. The power of the Roman empire, the resistless might of the Roman army, the capitals of every province, the barbaric splendor of the east, the riches of India, the countless hordes of China, the then ruling dynasty of Japan, the wealth of Egypt and the caravans of Africa and merchandise of Asia, the white winged caravans of the seas, all these were shown Him, and made their appeal to him as they passed in almost endless review.

But there was much, there was far more that he didn't show him. He only showed him the glory of them. He kept hid the ignorance, the disease, the suffering, the sin, the violence, the filth of body and mind and soul. The oppression, the injustice, the hopelessness, the odor of competition and ordure of inequality, these were not produced. No the tempter does not show these things when he seeks to lure us from the path of righteousness and duty. He can make sin attractive for the time but the other side is there, and sooner or later we will know with John that the whole world lieth in wickedness. Young people see only the world and the glory of it, but sooner or later many will have to say with Solomon: Rejoice, O young man, in Thy youth and let the heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgement."

BAPTIST OR NEW TESTAMENT PRINCIPLES

The following is such a good statement of the things which Baptists stand for, found in an editorial in the Baptist Courier that we are glad to give it to our readers:

The supreme and sole authority of Christ in his kingdom; The New Testament his will and law to his churches; The evangelical gospel as against all sacramentarianism and sacerdotalism; The right of every human being to direct and immediate access to the Savior; Personal faith in Christ as the sole bond of union between Christ and the individual soul; The equality of all believers; the brotherhood of all believers; The kingdom of Christ the ideal for human society; The assured hope that this ideal can be realized among men; the supremacy of the churches over all matters ecclesiastical; the spirituality of the churches; The separation of the church and the world; the separation of the church and the state; the conviction that human freedom is a primal gift of God to men; and the conviction that the simple New Testament order, polity and ordinances of the churches are essential to the guarding, application and development of the New Testament gospel and that these are to be preserved forever inviolate.

Wake Forest College. Dr. W. L. Potteat president will have the strongest men of the South to preach to the students from time to time on the fundamentals of the Christian faith. The first series of sermons was by Dr. S. J. Porter, an alumnus of Wake Forest, now pastor of First Church Oklahoma City. A resolution embodying a like purpose to this was passed by our state convention at Tupelo last November, but it seems to have been lost in transit.

THE MORALS OF THE CASE

(By E. Y. Mullins, D. D., LL. D., Louisville, Ky.)
To the Editor of The Baptist Record:

I have just read with much interest your second editorial about the Seminary building fund in your issue of March 11th. There are two or three sentences which indicate that the Editor is not fully informed as to all the facts, and I am writing to state them, with his permission.

He says: "So far as we have heard, there was no complaint from any quarter that it was not just or that anybody had been overlooked. Only after the Campaign and the amount was oversubscribed did there come applications for the distribution of the surplus in a different way." The above statement is entirely incorrect. complaint was made immediately after the Executive Committee met the first time following the meeting of the Convention. I, as President of the Seminary, wrote a letter setting forth the facts to the various members of the Committee. This letter was read before the Committee.

As soon as we learned that the building fund was not included, I approached the Executive Committee personally, interviewed the Chairman, and urged that the instructions to include a building fund be carried out. This was in connection with the meeting in Nashville, following the first meeting before the Campaign was organized or launched. The Editor is wholly mistaken in the assumption that it was not until after the Campaign that this was done. I myself brought it up at each meeting in the summer, prior to the big drive itself. So did others connected with the Seminary. The Executive Committee finally passed a vote referring the matter to the new Education Board, with instructions to provide a building fund if it could be done, but the funds allotted to the Education Board were not sufficient. In other words, the whole matter was insistently urged upon the Executive Committee from the very beginning. The executive Committee was informed as to the facts in the case from the beginning. Our request went in at the beginning and continued to be placed before them.

Again you say, "To our minds, any redistribution after the people have given the money on an agreed appropriation is morally wrong." This stresses the moral aspect of the matter, which is a very interesting one, and one which appeals to me. I would ask the Editor if it would not be wise to go back, in forming a moral estimate of the case, to the beginning when the Convention itself voted instructing the Executive Committee (its servant) to do a certain thing, viz., to include a Seminary building fund in the \$75,000,000 Campaign. Was it morally right for the Convention to give such instructions? Surely no one will question that. Then, was it morally right for the Executive Committee to disregard the instructions?

Again, throughout the South during recent months, much insistence has been put upon the instructions of the Convention regarding the Interchurch World Movement. Our Editors have rung the changes on the action of the Convention. We have told the Interchurch people who have interfered in our Southern affairs, trying to enlist our pastors and churches, that the Convention's instructions preclude our taking part, and that comity requires that they stay out. If we are morally right in thus arraigning the Interchurch people for their disregard of Convention action, is not the Seminary also morally right in insisting that the action of the Convention be respected in the matter of the Seminary building fund? To get at the morals of the case, must we not go back to the foundation head?

The Seminary building enterprise is ten years old. It has been in process of development since 1909. The Trustees have recognized that the Seminary has reached a place where it must be enlarged. The motion introduced into the Convention and the action passed by the Convention was simply the recognition of a great Kingdom need. There is absolutely no chance for the

Foreign Mission Board and the Home Mission Board to do their great work successfully with the increased funds to be placed at their disposal unless they can have an increased number of preachers and Christian workers. The Seminary can supply the workers if it is given facilities for training men called of God to preach. Is it morally right for those in charge of Kingdom and denominational enterprises to forge a chain to draw the Kingdom and denominational chariot and leave one link weakened so that it cannot bear the strain?

I ask also, is it true that Baptists cannot correct mistakes when they are made? The case of the Seminary is exceedingly simple and irrefutable in its appeal. The Convention instructed its servant, the Executive Committee, to do a certain thing. The Executive Committee did not do so. The instructions were given for the best of reasons. The failure of the Committee to carry out instructions has involved great peril and danger of great loss. The interest involved is not merely that of the Seminary. It is the interest of every Board in the Convention and of every Convention enterprise. It is a question of the Convention itself functioning efficiently in the matter of theological education. I have no doubt whatever that every fair-minded Baptist will say, when all the facts are placed before him, that the Seminary ought to have a building fund out of the \$75,000,000 Campaign.

SHALL WE CHANGE THE APPORTIONMENTS

Everybody will read with interest what Dr. Mullins says in another column of the Record. We do not wish to appear contentious in the matter and are anxious that the judgment of our people shall be based upon a full knowledge of the facts.

We stated previously that so far as we had heard there was no complaint against the plan until after the money was raised. Dr. Mullins says that complaint was made at the time and repeatedly to the Executive Committee who had the matter in hand. We had not heard this but accept it as true. So it appears that the Seminary's interest was fully and frequently brought to the attention of the committee and after this they failed to do as requested. We do not know the reasons for this refusal, they can speak for themselves. But the whole matter was put into their hands and they arranged it as they thought best. For instance they changed the program from a one year campaign authorized by the convention to a five year program. What they did was accepted by the brethren generally and worked out accordingly. Dr. Mullins's contention is with the executive committee. All the campaign was projected and executed upon the plans which were outlined by the Executive Committee and the campaign commission. The literature sent out gave full information and it was possible for everybody to know exactly where every dollar should go. Our contention is that this money cannot be diverted from the causes to which it was contributed. If a redistribution is undertaken, every individual subscriber has as much right to change his mind and switch the money to other channels. This is a dangerous issue to raise and confusion could easily come by givers refusing to have their money put into other channels, however worthy this may be. Some other expedient must be found.

Enlistment Superintendent A. L. O'Brian writes from Lucedale where J. L. Low is pastor: "Just closed the greatest three days meeting I was ever in. Put Baptist Record in every home Sunday. Had 35 professions of faith in Christ. 25 additions to the church, 21 for baptism; planned our county church to church campaign, arranged for the county Sunday School Normal; raised subscription to pastor's salary; planned and will pay one fifth of 75 million quota; took the names of ten who are to attend the normal. Professor Lewis to teach. That is a model letter all written on a postal card."

DEEPEST OF IMPORTANT ACTIONS

Continued from Page 6.

part of \$100,000.00 as may be in hand, and thereafter as funds are prorated to the institutions of Southwide appeal.

In the case of the Montezuma Baptist College and Ewing College, it is voted that in as much as it seems practically impossible for them to comply with the above conditions in the immediate future, the funds are to be held in trust by the Board and the income therefrom turned over to the institutions until such time as the conditions are fulfilled, and when conditions are met, the principal or such part of it as has been prorated out of Southwide fund shall be turned over to these institutions. This action is subject to reconsideration at the end of the five year period.

Relative to the matter of distribution, it was definitely decided that the following plan of distribution be adopted:

It is proposed that the \$3,000,000 for Southwide objects be sent to the Education Board and prorated to the several institutions in proportion to the total amount designated for the institutions as follows:

Southern Baptist				
Theological Sem.	\$500,000	1-6 th	16	2-3%
South-eastern Baptist				
Theological Sem.	\$500,000	1-6 th	16	2-3%
Baptist Bible Institute				
	500,000	1-6 th	16	2-3%
W. M. W. Training School				
	300,000	1-10th	10	%
Southwestern Training School				
	200,000	1-15th	6	2-3%
Negro Seminary				
	200,000	1-15th	6	2-3%
Special States, Fla.				
Ill., A. L. La. and				
N. M. all told	500,000	1-6 th	16	2-3%
Ridgely, Ark.	50,000	1-6th	1	2-3%
Gen. work of Ed. Board and Miscellaneous Objects				
	250,000	1-12th	8	1-3%

This plan was unanimously approved by the State Conventions in session Nashville, by the Campaign Director, and by the Executive Committee of the Board. It will be followed in all cases unless funds are definitely designated otherwise.

In regard to special items such as the Building Fund for the Southern Baptist Theological Seminary, Students fund, and Current Expenses for the Seminaries and Training Schools, and other special items, it was decided that in as much as these items were not definitely included in the \$3,000,000 designated for Southwide objects, and in as much as the \$3,000,000 has already been designated for the institutions named above that there are no funds available out of the \$3,000,000 fund to care for special items. The treasurer of the Education Board is therefore instructed to dispose of funds as they may be designated and that undesignated funds shall be distributed to the objects included in the original plan and in the ratio as previously determined. (See table of distribution above.)

The Finance Committee was instructed to make arrangements whereby the Foreign Board, the Home Board and the Sunday School Board may be reimbursed for money advanced the Education Board for its expenses.

A plan of organization was presented and tentatively adopted, but owing to the uncertainty of the income of the Board it was not thought wise to launch the full plan until after the meeting of the convention. The contemplated plan involves the employment of a Corresponding Secretary, an Editorial Secretary, a College Secretary and a Student Secretary. The work of these various departments was outlined in detail.

Acting Corresponding Secretary, J. E. Dillard, presented his resignation to take effect as soon as a permanent secretary could be secured and at the meeting of the Convention in May at the latest.

Failing to elect a Corresponding Secretary the matter was carried over to the special meeting of the Board to be held in Washington, May 12th.

J. E. DILLARD,

SIN--IT'S EFFECT

gloaming came the cry that earth cannot forget,

Few people, I am sure, have an adequate conception of the effects of sin. A majority seem to think of the effects of sin as being confined to the human race. And yet not one thing in all the material world escaped its baneful influence. When sin was introduced into the world it, not only transformed the nature of man but the nature of every thing then in living existence. Even the very nature of the ground from whence he was taken underwent a change (Gen. 3-18).

Atmospheric changes took place (Gen. 2-6), while the plans of God were completely changed. A close study of the early chapters of Genesis will furnish some surprising revelations and upset notions of a lifetime.

Unless we can bring ourselves to realize the conditions of the world before the introduction of sin, we shall in no wise be able to appreciate the utter hopeless ruin wrought thereby. Even a cursory reading of the early chapters of Genesis reveal a condition as tranquil and peaceful as that of the very heaven of heavens. Here was a man and a woman as innocent as the God who made them—so innocent that their nude bodies were wholly without significance to either. God had performed the marriage ceremony that had made them one, and used to call upon them "in the cool of the day" (Gen. 3-18). The elements were then tranquil. No storm-god had yet driven his dark and dangerous chariot across the skies. No lurid lightning had yet cut a gleaming gash in the black bosom of a storm-cloud. The deep diapason of the thunders had not yet hurtled along the heavens and not a tempest had torn its way through the foliage of that garden of bliss (Gen. 2-5). Sentient nature (that part of nature that could feel) was also at peace. The life of no order of existence had then been sacrificed for that of any other order. The whole animal kingdom was then herbivorous (Gen. 1-29, 30). Therefore the lamb did not dread the lion nor the kid fear the leopard; the wren was not in terror of the eagle nor did the sparrow flee from the hawk. God had not found it necessary to slay an animal that its skin might conceal the exposed body of man. In short there had not then been a single death in all the world. Neither had there been a pain or a pang.

Behold the change that sin wrought! An innocent man and woman are at once transformed into a pair of guilty wretches, dreading the voice of him whose visits once made blissful their happy abode. Mortified to desperation because their bodies were now exposed to God, they sought to hid themselves in the luxuriant foliage of the garden. Once fit associates of God they are now driven from home to become companions of devils. He whose happy task it would have been to "dress and keep" the garden must now dig and delve for a daily dole. The earth from which there sprang aforetime flowers of fragrance and plants of beauty, would now produce weeds that would be noxious, thistles unsightly, thorns to prick and grass would make for him a life of toil forever.

Death now shows its hideous features, and innocent animals must give their lives that man might be clad and their blood that his sins might be atoned for in a figure. Presently the reek of human blood polluted the atmosphere as the first born of the guilty pair laid down his bludgeon and sought to slink away from the gaze of God.

All sentient nature was soon demoralized and the strong devoured the weak. Don't forget that prior to sin's advance everything subsisted upon vegetation (Gen. 1-29-30).

At some period after the blight of sin had settled over the world clouds began to gather and rain to fall (Gen. 2-5). And we may safely

conjecture that lightning began to flash, thunder to roar and storms to rage in process of time a rain storm wrecked the world.

The effects of sin! How can I bring men to see its awful consequences! Let me quote a passage from "A Son of Esau," by Minnie Gilmore, in the hope that it may give men pause while they try to grasp the significance of this compelling description of universal suffering, for all sin is responsible. She says:

"Sometimes when I wake in the night I think of the suffering in the world of God's poor creatures. The helplessness of the dumb creation, of the traps in the forests, the shots in the jungles, the knives in the slaughter houses and the snares in the trees.

"I think of the live stock, bruised and spent, parched and starved in the torture pens along the railroads; of the cattle writhing under the branding iron and the racers bleeding from bit and spur. I think of the poor in the slums crying for bread, shivering with cold and beaten by the heartless; of the girls decoyed to the dives and the boys to the wine and dice—of the plunge of the girl in the river and the shot of the boy through the heart.

"I think of the stab of the assassin and the blows of the murderer; of the stifled cry of the victim and the thud of the lifeless body on the ground. I think of the watchers at the window of the staggering steps that nears them and the blows and curses, and the trampling of unborn children under run-mad feet. I think of the beds of pain in the hospitals, of the surgical rooms with their knives and tables, of the death wards and their agonies of flesh and spirit, of the impotent struggles, their terror and despair. I think of the jails and prisons; of the men and women herded there like beasts; of the suicide dead in his cell and the murderer who looks out on his gallows. I think of the asylums with their hopeless blind and helpless cripples; of the dumb who strain to speak and the deaf who yearn to hear; of the mad and their shrieks and shudders in their wild hallucinations and terrible delusions. I think of the ship going down in the ocean and the train crashing through the trestle; of the dwelling gutted by fire with the death throes of all three. I think of the juggernaut wheels of mental agony, of the faith and hope of youth and their slow, hard cruel death; of life's unfilled dreams, its unsatisfied desires, its disappointed ambitions and unwon goals. I think of remorse for wrongs and follies irreparable and the wild defiance born thereof and of final mad despair. I think of the struggles of souls with the tempter; of the groping of the blind for God through the darkness and the cry of the deaf through the silence. I think of the souls snatched in their sins and hurried to the judgment, of the unpurged spirits in their prisons of fire, of the lost souls in eternal hell. I say I think of all this and 'sleep departs from my eyes and slumber from my eyelids.'"

One must needs hear the wails of the helpless, tossed upon the raging billows of the deluge and look upon tangled and torn nature and the utter desolation wrought by its turbid tide; one must listen to the hissing flames and hear the mad cry of men and women steeped in sin as the "Cities on the Plain" were consumed. One must hear the midnight cry of stricken Egypt after the death angel on swift but silent wings had thrust his invisible dart into the hearts of the "first born" and loved ones had watched their forms stiffen in death; one must transport oneself to Jerusalem and experience the oppressive darkness of that day of gloom, when the earth vomited the dead from its bosom and the Holy of Holies was exposed to the gaping gaze of the curious, when out of the

"My God, my God, why hast thou forsaken me." One must hear from the sulphurous caverns of the damned a cry for a drop of water to cool a tongue tormented in flame; one must think, if he can, of human beings made in the image of God, suffering through the endless cycles of eternity. I say one must grasp all this to have any conception of the effect of sin. And even all this is tame when compared with the effect of sin upon man in his relation to God and its awful consequences to the soul.

The very first effect of sin was to alienate God from man and to make it impossible for man ever to approach him directly.

When God waved man from his presence in Eden that tragic day, he could never more approach God until a recompense commensurate with the offense had been made. So heinous was that crime of disbelief with its resultant act of disobedience, that the blood of all the other creatures of earth could not atone for that one sin. So offensive was that act to God that man could do nothing whatsoever to placate him. Had he never been guilty of one single subsequent fault—indeed had the rest of his life been as stainless as that of the angel Gabriel—aye had it been as faultless as that of God himself that would not have reconciled God to him. Nothing but the blood of God could make it possible for man to be admitted to his favor again and still his word be vindicated and the demands of justice satisfied.

I wish to say in concluding this article that, no one who reads these lines will be more fully conscious of the utter futility of this effort to convey a conception of the effects of sin than the one who wrote them. But God knows that he would gladly give the very blood out of his heart to be able to portray the multiform effects of sin and the hopelessness of such of its victims as have no substitute in Jesus.

In my next I hope to say something about the universality of sin.

N. W. P. BACON.

BAPTISTS FIGHT NOW

This is the most critical time and the conditions now are the most serious conditions that have ever confronted Baptists.

Time was when persecutions made the lives of Baptists bitter. But persecution showed lack of Christianity in those who persecuted, therefore, kept Baptists from having any desire to join in with them, and drove the Baptists closer to God for help and to each other for fellowship.

That was no such tempting time as this. Denominationalism then ran high. Baptists were denounced. There was no such statements then as, "It makes no difference what church you belong to." The lines were drawn and woe be to the church that would not bow to the will of the denomination in power. Baptists would not bow, therefore suffered much.

Things have changed wonderfully. Now it is, "There is no difference between us anyhow, only about non-essentials." Or, "We are all going to the same place, and God will never ask us what church we belonged to so our hearts are right." Or, "It is just selfishness that keeps the Baptists from joining in with us. They don't think anybody right but themselves," etc. Everything today seems to be combined to sweep Baptists into the rushing stream of "unionism."

This forces several questions upon us for answer. The first is, What is the right thing for Baptists to do? This is a hard question. To answer "Stand aloof from the whole thing" means self-isolation, which will build up a wall of prejudice against us so strong and bitter I fear our children cannot, under the conditions, stand against it. To answer "Preach against it," as some say, will simply mean to add to the bitterness of the prejudice already against us and result sooner or later in Baptist segregation by others, which I know many cannot endure under the pressure that "we are all for union, except the Baptists; they are so bigoted

and selfish that they think they are better than any body else." That is hard for children to really appreciate.

To answer "Preach on the distinctive doctrines," as many are saying, simply means to turn loose a lot of cutting discourses against a few doctrines of others, which will only sting and smart, and drive others from our services, saying, "I despise these old selfish Baptists," and will cause them to show their unkindness to our children in public school and social life. It is that way now in some places, and children feel the pressure.

What then is the right thing to do? I confess to you that I cannot see. The combined other side is so big, so rich, so popular, so inviting to the aspiring youth, that the thing is too big for me.

In our conventions we can make big speeches, and gush and brag and blow, but when we get back to the churches, some of them very weak and in the midst of strong churches of the union idea, and see how the tide is going and what our children have to meet, our airplanes threaten to make a nose-dive toward zero.

I notice that there is to be an Edumenical Council in Switzerland in next July. A world-wide union religious council of all non-Catholic churches except Southern Baptists. I suppose they are the only ones that will not be in it. I confess to you I am afraid of the thing. What it is going to mean I do not know. Where it is going I cannot tell. Neither do I think the movement itself knows. But what is the right thing for Baptists to do right now? If we acknowledge that those who are in the movement are Christians, then the unsaved will think that we are selfishly working against Christian union and close their ears against us. If we say they are not Christians, we will arouse opposition among the millions who believe that they are, and thus drive them from listening to us. Of course no Baptist would say that they are not Christians. I am just looking the thing in the face to see conditions.

What is the right thing for Baptists to do now? We who are older may easily manage our course; for our work will soon be done. But we must look out for the young.

To join the movement will mean finally to give up many things which we believe speak the in loudest tones of "the sufferings of Christ and the glory that shall follow," and of our eternal hope in Christ Jesus; but nothing which we hold to be essential to the salvation of the soul. What, then, is the right thing for the Baptists to do now? That's the question we must study?

I write this that all may think; for we must DO. We just can't help it. It is either fall in and cooperate, or capitulate, or isolate as a denomination, or—WHAT? Who will tell us the right thing to do and the wisest way to do and the biggest way to do it? This reminds me very much of the words of David: "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I could have hid myself from him. But it was though, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." Ah, conditions, conditions! What is the right thing to do? Lord, give us wisdom!

While we wait, let us magnify the grace of God in preaching the perfect atonement for sin by the blood of Christ, and conscious and eternal salvation through faith in Him as our Lord and Savior. Silence now is ruinous. Fighting now is Christless. Quitting now is cowardice. Selfishness now is criminal. The only thing that will glorify God now is that which will reach the very souls of men and bring about a true, a mighty spirituality. A real Pentecost in the Baptist churches. We cannot meet such tremendous organization by counter organization, nor can we cope with such world methods by stressing denominational activities. The only thing that can meet the mighty waves and cause men to stop and think is the real manifestation

of God's Holy Spirit in our churches. Give us this and the world can see through the camouflage of mere organization for religion, and manipulation for salvation. Therefore, should this mighty movement be that, nothing but the POWER OF THE HOLY GHOST UPON US can save the churches from wreck and the world from ruin. Somebody tell us what to do.

E. L. WESSON.

MATTERS OF SERIOUS CONCERN TOUCHING THE FORWARD MOVEMENT

(L. R. Scarborough)

I desire to say through our Baptist papers to all the brotherhood some matters of great importance looking to victory complete by May Convention:

1. Everywhere the brotherhood should press the matter of collecting pledges. We ought to have in the office of our State Secretaries one-fifth of the pledges by April 30. This will not be done unless the pastors and church forces everywhere press the matter. It should be stressed every Sunday from the pulpit and by personal letters. The church treasurers and other collecting agents should see that all the subscribers are personally interviewed and their cash turned in. If we do not make good in cash on the first year, we hinder victory and cripple all of our forces. Let the brotherhood take this seriously to heart. I urge it with all the sincerity of my soul.

2. The securing of pledges from those who did not pledge before should be pushed, and the great round up from April 18-25 should be observed. It is not the purpose of the campaign to re-canvass anywhere those who have already pledged, except in certain cases where the leaders feel that individuals did not do their full duty, but it is our purpose to push the campaign to the individuals in the churches who did not subscribe, and in those churches where collections were not taken at all. Good word comes from all sections of the land that this matter is being vigorously pushed by the State officers. I urge that it be taken up everywhere and that we make the last of April the crowning victory of our great year of triumph.

3. Letters from the State Secretaries and others throughout the South bring good news of the rising tide of evangelism. Many city campaigns, under the direction of the Home Board evangelists and other forces, are in great sway, and the word comes that hundreds and thousands are being saved and coming into the churches. Many cases of great revivals in small churches encourage our hearts. Publicity Director Burkhalter, at the Nashville office, has had the joy of leading to Christ two fine men in his office. The work of personal evangelism is going on gloriously in many places and God is adding his power. Associational and sectional conferences, both for indoctrination and evangelization, are being held under the direction of the State Secretaries. These meetings are inspiring centers of power. There are many calls for the tracts and other literature issued by the Campaign Headquarters. Our people are reading and being indoctrinated. Let the good work go on!

Let's not forget to go, and carry every Baptist we can to our "Victory Convention" in Washington, May 12-18. Go prepared to stay through until the closing day of the second week. Let's go praying that God will give us the mountaintop experiences of our great denomination. Fort Worth, Texas.

Pastor Barrett, of Mount Olive, and Seminary, has resigned to accept work in Georgia as one of the enlistment men of the Georgia Convention. Brother Barrett came from Georgia a few years ago and entered heartily into all the high fellowship and privilege of service among the Mississippi brethren. His work has been greatly prospered and his memory will be a fragrant in the homes of our people.

MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aven
 Vice Presidents—Mesdames A. K. Godbold, M. F. Goughy, C. Goughy, E. K. Lide, Jas. W. Champlin and R. L. Byard.
 Other Members—Central Committee—Mesdames A. H. Longino, P. A. Briggs, McDonald Watkins, Rhoda Knoche, L. B. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall.
 Corresponding Secretary—Miss M. M. Lackey.
 Young Peoples' Leader and Recording Secretary—Miss Annie Trapp.
 College Correspondent—Miss Mary Rathiff, Raymond.
 Training School Trustees—Mrs. J. L. Johnston, Hattieburg.
 Margaret Fund Trustees—Mrs. W. J. Davis, Jackson.
 Personal Service Leader—Mrs. J. P. Farrell, Jackson.
 Editor W. M. Page—Miss M. M. Lackey.
 All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

Last issue of the Record before our State Meeting. Plan to be in Vicksburg!

Our Baptist Record Book store is now ready for business. The Manager, Mr. B. F. Mitchell, is so interested and helpful and charming and knows the work so well that I am sure we will everyone want to patronize him. So from this on please send your orders for whatever you may need direct to him. We in this office do not mind attending to such orders as come to us, but it will save you time to send direct to the Book Store; and give Mr. Mitchell pleasure to wait on you.

During our meeting in Vicksburg Mr. Mitchell will have quite a full display of books of all sorts. He will be in one of the rooms of the Church where you can very conveniently look over his stock. Do not fail to see him and make your purchases.

Please remember that we want a display of whatever has been most helpful to your Organization this past year in the way of posters, programs or any sort of ideas used by you. Do not fail to send these things to Vicksburg, or take them when you go. Mrs. D. C. Flohr, Vicksburg will be glad to look after whatever you may send.

Most of us will arrive in Vicksburg about 4:45 on Tuesday afternoon. The friends there are planning for us to go at once to the residence of Mrs. Comers, where an informal reception will be held. Those of us who had the pleasure of attending the reunion last year in Jackson will look forward to this one, since the meeting of old friends and becoming acquainted with new ones will add much to both the pleasure and the profit of the occasion.

Program of the State Meeting are being mailed out from this office to the sisters over the State. Please bring this program to the meeting with you.

Do not fail to send your name to Mrs. Frank C. Rich, 80 Britte Street, Vicksburg, if you have not already done so, telling her you will be at the Convention, telling her also what time you hope to arrive.

READ AND PONDER.

Dear Friends—I wish to take you with me this morning to the chapel exercises of the Shanghai College and ask you to sit on the platform with the faculty facing the three hundred Chinese students who gather there every morning. Earnest, manly alert faces, for the most part, I am sure you will agree! Let me point out to you a few in whom we are especially interested: That happy faced boy two seats from the front is a Senior who expects to go into Social Service' work. Two years ago he was engaged by his parents to be married to a young girl who had never been to school. Because he was a well educated man and a Christian, he did not look forward with any pleasure to marriage with an ignorant heathen girl. Yet what could he do? He felt that he could not change his parents'

plans by breaking the engagement and he had no money with which to send her to school. His life seemed doomed to unhappiness. Fortunately we had in hand from a friend in the United States some money for a girl's education and we asked him to use it. With joy and zest, he went about introducing his future father-in-law to a Mission Girl's School, and persuading him to let his daughter study there. She is in that school now, as bright and as pretty a Chinese girl as you would ask to see. Instead of a dark future he looks forward now with confidence to a happy Christian home in which husband and wife can be equal and can mutually respect and love each other.

In the same row do you see that scholarly looking fellow with spectacles? He too is a senior and his life work will be preaching. He became a Christian while studying in a Government school through his friendship with a Christian gentleman. He is a fine student, always at the head of his class, destined to be a Christian leader! He is already married, but sad to say, in his heart there can be no hope of a Christian home, no hope for a helpmate to aid in his task building up a strong church. His wife does not know how to read or write; she does not know Christianity except what he has told her in his occasional visits home during the last four years. She is circumscribed by four walls, knows nothing about the world or what is going on, has no interest except her family, spends her life doing the bidding of her mother-in-law. Oh, there are others who are just as splendid as he is who have just such wives. Of course you know it is not the wife's fault. It is only because education for women is so far behind that for men in China.

Do you see that big black-eyed boy two seats from the back? He is from the South, one of the finest students in the Sophomore Class his teachers say. His fiancée was already going to school in Shanghai but he was not satisfied and said he would not rest content until she was in a Mission School where she could not only learn to speak English and come in contact with up-to-date foreigners but also where she could learn Christianity. He took the matter into his own hands and had her transferred to a Mission School, the family keeping on paying the same amount. One more happy home ahead, don't American fund, in hand, making up the right a mount. One more happy home ahead, don't you think so?

Do you see that tall chap with a tight-fitting cap in the outside seat in the left aisle? He has just recently become a Christian and is to be baptized next Sunday. He is a fine stalwart chap from the third year Academy. His English is as clear as a bell. After being a Christian for about two days he came to tell me that since he had become a Christian he had begun to feel a responsibility that his fiancée should also get an education in a Christian school. Could we help him? Now, to tell the truth, we had not a single penny on hand, to help him or anybody else. Not having the heart to tell him "no" bluntly, for his answer, I told him to come back in two days. We talked it over and decided that the necessity in China for Christian homes was so great and so imperative that we could not refuse him. We decided that American women would give if they knew of that imperative need and that they would know of that need if we would write letters about it. All the missionaries promised to write letters to their churches to tell the need of that student and the one who came to see me the next day and the one who will come tomorrow with even a greater request.

Why, there! chapel is over and I have not had half the chance I wanted to point out special students to you. Look as they march out. See those ten going now through the door? They are the ten who from the graduating class of the Academy last year decided to be Christians. They have banded together in special Christian friendship and in a prayer group which has met regularly since the day of their baptism a year ago. Doesn't it make your heart thrill as we think

of the possibilities of those bright young men who have with such devotion consecrated their lives to God's service!

Those leaving just now are the seventeen who this term have decided to become Christians and who will put on Christ in baptism next Sunday. How thankful we are for them who are the hope of China in the coming generation. Pray for them.

The scholarship funds raised in America when one of our missionaries was on furlough have been used to support eleven women in school. These funds are all gone now. In addition to the eleven to support next year we have two others. Women of America with Christian homes shall these home-makers be obliged to leave school, or will you come to our rescue with scholarships? Last year we asked for scholarships of \$30.00 Gold, each—this year on account of low exchange we must have \$40 Gold for each woman. Will you not help to keep these women in school or to send new ones to school in order that Christian homes such as yours may be established in China?

Faithfully yours,

MIRIAM B. MABEY,
ELIZABETH KETHLY

Shanghai Baptist College, Shanghai, China.

RALLY DAY IN DEER CREEK.

On Friday March 19th., the W. M. U. Deer Creek Association held its 4th quarterly rally at Greenville, Miss.

Not as many societies were represented as had been expected but much interest was shown by those present:

At the roll call of the Societies, each Society answered with, "What the Campaign Meant to our church."

The messages all showed great and helpful results in many ways. All were made to feel that not only our own church has made a mighty bound toward a great goal but all Churches and Societies are growing in leaps and bounds since the launching of the great Campaign.

Miss Lackey brought us a great message. She emphasized the fact that all Societies have more work than ever to do since the raising of money is out of the way; more time can be given personal service, Bible and Mission study. Personal Service in all its varied forms, and our regular mapped out Mission study were especially dwelt upon. Much emphasis was especially placed on Young Peoples work; each Society being urged to make itself a full W. M. U. by having all the organizations.

At the noon hour we were served with a most delicious plate dinner by the Greenville ladies.

Our Personal Service Leader Mrs. S. A. Wilkinson, of Ruleville was present and reminded us that we have not sent her our reports. The Superintendent also called attention to the fact that many Societies had not mailed her their reports for quarter ending January 31st., and urged that they be sent at once, along with reports for February, and March, so that a full report may be had for convention in April.

All left with praise to Him for the uplift of a good day together.

MRS. GUY WALDROP,
Associate Superintendent, Merigold, Miss.

Reduced railroad rates on basis of fare and onethird for the round trip have been authorized by Southeastern line (east of the Mississippi and south of the Ohio and Potomac) and are expected from Western and Southwestern lines. Round trip tickets will be sold only upon presentation of Identification Certificate to ticket agent at time of purchase of ticket. Identification Certificates for messengers from Mississippi must be secured from Secretary J. B. Lawrence, Jackson. Southeastern lines will sell tickets May 8-14 inclusive, good returning until midnight of May 24, but must be validated by agent in Washington, May 12-21 inclusive, and used for continuous passage in each direction.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

Some Expressions.

My that was some meeting we had, I'll never forget it.

Wasn't Mr. Lee great? He is some live wire, I wish we could have him to visit our Union sometimes.

You know that's the first convention I ever went to, and I don't think I'll ever miss another one.

Say you West Laurel's, get ready to kiss that Red banner goodbye we are coming after it next year.

I sure do wish I belonged to

Electric Vitalizer
Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price \$5. Special introductory price \$1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

BLACK-DRAUGHT AS A PREVENTIVE

When You Begin Feeling Bad With

Feverishness, Headache, Cold

or Constipation, Gave Your

Liver a Tonic—Take

Black-Draught.

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught; I have used it and my mother's folks used it for colic's, feverishness, headache and deranged liver." This statement recently was made by Mr. C. H. Trull, a well-known farmer on Route 3, this place.

"I have, before now, begun feeling dull, a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, flu and pneumonia. They wired us; I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggists sell Black-Draught.

Group 4 of that Brookhaven Senior B. Y. P. U. (Young man.)

I believe I'll move to Monroe county.—(Another young man.)

I sure do feel lonesome since I came home from the convention. I wish we could meet often.

You will see Laurel's answer in another place.

You know Dr. Porter could talk ten hours and it wouldn't seem long.

"That 'Gandy' fellow made some talk didn't he, he's right too, I believe, cause like he said we can touch the whole state through the boys and girls we train in our College B. Y. P. U's.

You know, that fellow, what was his name, oh yes Henry well he inspired me to go home and work for the standard if they could reach it way out in the country I know we can too.

Say how far is it to Laurel?

Wonder where those folks got all that good eats, I didn't know there was that much to eat in the world.

And many, many others as varied.

Watch next week's Record for an account of the Hattiesburg B. Y. P. U. Training School.

Have you learned the last verse of our song "Loyalty?" Learn it and live it.

Dear Mr. Wilds: Just to let you know what I am doing with my sacred charge of children under 12 years of age. You recall being in one of my Junior Meetings last session when you were here and I was Leader of the Juniors (all under 16 years?) Well, that number as Secty., and Treas., 4 teams and each with a live captain. We have singing without a piano, nearly every little voice sounding. We have memorizing of Scripture passages. you remember, grew to be 55, and when school reopened this session and work in the B. Y. P. U. was re-organized I assumed the responsibility of again leading the Juniors but this time only those under 12 as 'twas thought best to retain the Junior-Union proper, (16 to 12). I just got right down to business and with God's guidance I now have an enthusiastic group of 41 members with an average attendance of about 30. We have Pres., Vice Pres., systematic), study of certain characters as Joseph, David, Jesus Himself always being before us. Several of my little girls will pray aloud in our meetings. I am hoping my little boys will do likewise before I leave them in May. I have some little booklets, catechism, that I have used with the children very successfully that is they seem to get the facts. You remember Miss Ella Wheeler,

one of the teachers here? She is my most able helper. She meets with them when it is necessary for me to be with the Senior Union. We meet at the same hour—just preceeding the preaching hour each Sunday evening.

Yours for Service,

SARA FRACE PEARL WEBB,
Cohay, Miss.

Save Two-thirds Fertilizer Bill

Use
Nitra-germ

on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. M-24.



Sample

means MORE MONEY in the pocket of the Cotton Grower. And therefore MORE BUSINESS for the Ginners, as it advertises him far and wide.

Munger System Outfits

which revolutionized the cotton ginning industry many years ago, have always led as SAMPLE MAKERS and their superiority is maintained by continuous and progressive improvements.

Write for catalog

Continental Gin Company

Sales Offices: Birmingham, Ala., Atlanta, Ga.
Charlotte, N. C., Dallas, Tex., Memphis, Tenn.

Evangelistic Campaign

In preparation for the Evangelistic Campaign to be conducted this summer, we will ask the readers of the The Baptist Record to aid us in locating places where meetings ought to be held in Mississippi, by filling out the following blank and returning it to the address given.

This blank is to be used for locating places where there are no churches—outlying districts in city or county, school houses, new settlements, factory settlements, mill settlements, etc.

You will see that the blank calls for the names of County in which the place is located; a suggestive time for the meeting; the name of the school house, community, or settlement; its distance and direction from nearest railroad point; and the name and address of some leading Baptist or other citizen of the community to whom we may write.

Cut out blank on the dotted line and mail to Dr. J. B. Lawrence, Jackson, Miss.

COUNTY
(In which following place is located)

DR. J. B. LAWRENCE,
Jackson, Mississippi.

I would recommend that an evangelistic meeting be held about

(Suggest most suitable time)

at
(Name of school house or community)

which is
(Give distance and direction from nearest R. R. point)

Write to Address
(Name some leading Baptist or other citizen of community)

REMARKS:

Signed:

Address:

**WINTERSMITH'S
CHILL TONIC**

SOLD FOR 30 YEARS
For MALARIA,
CHILLS and
FEVER

Also a Fine General
Strengthening Tonic.
SOLD BY ALL DRUG STORES.

Sale of Surplus Government Goods.

WEDDING OUTFITS.
U. S. ARMY regulation Comforts. Olive drab. Renovated and sterilized. Full size. Average weight, 5 pounds. Serviceable condition, \$2.45 each; \$2.25 dozen lots; \$2 each, 100 lot. Best U. S. ARMY wool, olive drab blankets, best grade; 54 by 84 inches; weight, 4 pounds; \$3.95, or \$3.75 dozen.
U. S. ARMY olive drab blankets, the blanket for service, long, neat and comfortable; clean and sanitary; good condition; size 62 by 82, grade A, \$1.95 each, or \$19.50 dozen; grade B, \$6.95 each, or \$69.50 dozen; grade C, each \$5.95, or \$57.50 dozen.
U. S. ARMY canvas folding cots, seen service, but in good condition, \$2.45 each, or \$24 dozen.
U. S. ARMY cot mattresses, cotton, good condition, grade A, \$6.95 each, or \$69.50 dozen.

WEARING APPAREL.
U. S. ARMY work underwear, washed clean and sanitary, good condition, 95c garment; \$1.85 suit; 12 dozen lot, \$17.50.
U. S. ARMY Wool Shirts, seen service, but good condition; olive drab; clean, repaired. Grade A, \$4.25 each, or \$29.95 doz. Grade B, \$2.50 each, or \$27.50 doz. Grade C, \$1.95 each, or \$21.50 doz.
U. S. ARMY wool breeches, dyed and pressed; good condition; 12 dozen, or pair \$2.50.
U. S. ARMY regulation wool overcoats, dyed dark blue, excellent condition; would cost \$50 now; special \$11.95.
U. S. ARMY leather sleeveless jackets, brand new; with fast for years \$10.95.
U. S. ARMY steel helmets; beautiful souvenir of war \$2.50.
OLIVE drab wool sleeveless sweaters or slip-overs; good condition \$2.45.
U. S. ARMY wool combination suit, including breeches, coat, necktie \$8.45.
U. S. ARMY canvas leggings, extra strong canvas; pure olive pairs at \$12.50.
U. S. ARMY raincoat, new; special \$12.50.
U. S. ARMY poncho, very desirable garment for bad weather; splendid center; splendid condition \$4.45 each, or \$44.50 dozen.
U. S. ARMY regulation shoe, brand new; best grade workmanship; made on Munson last on government specifications; everybody knows the value of the army shoe; state size wanted; all sizes, D and E widths; \$8.85 each, or \$104 a dozen, pairs.

TOVES AND RANGES.
U. S. ARMY heaters "Radiant Home" Hot-blast; best size; nickel trimmed; beautiful stove, slightly used. North \$65; special \$37.50.

MISCELLANEOUS.
ENGLISH life line, Sheffield steel; may be ground into excellent carving, fishing, hunting knife \$1.00.
U. S. ARMY steel eating knives, brand new, special \$2.45 each, or \$24.50 dozen.

U. S. ARMY Krag rifles, high power, absolute good condition \$23.75.
U. S. ARMY hammocks, heavy canvas, excellent condition; 40 by 71 inches \$2.95.

WRITE FOR CATALOGUE. Terms: Cash with order. If necessary, any bank in Greenville. Your money back if not satisfied. Prices f. o. b. Greenville. Please include postage when ordering goods sent by parcel post. Railroad fare refunded by express to customers visiting our store and returning \$300 or more within 300-mile radius.

BRADLEY BONDING WAREHOUSE CO.,
Greenville, S. C.

REMEMBER: The enormous buying power of the government enables us to offer you such low prices on our goods.

INVENTIVE GENIUS ROE'S CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now
Purified and Refined from All
Objectionable Effects. "Calo-
tabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine—now comes nausealess calomel. The new improvement called "Calo-tabs" is now on sale at drugstores.

For his business, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized drug stores to refund the price if the customer is not "perfectly delighted" with Calo-tabs, one tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your system is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calo-tabs are not sold in bulk. Get an original package sealed. Price, thirty-five cents.—(adv.)

Biliousness
Permanently relieved with-
out sickening. One Pill at
night will do the work.

**RAMON'S
LIVER PILLS**

GOD'S CALL TO SERVICE

Some of Mississippi's choicest young women, public school teachers who have closed their schools early for various reasons, are planning to spend the remainder of this session in the Baptist Bible Institute at New Orleans.

They will take music and other work in connection with the regular Bible course so as to better equip themselves for going back to their schools next session.

For such a course they will be more useful Christian workers and soul winners among students where they teach.

How could they spend the time before the summer normals open so profitably and where else can they get board for fifteen dollars per month? This is a wonderful opportunity for increasing their usefulness.

Will not each pastor and others who read these lines call the attention of some teacher to this opportunity and earnestly ask God to send them here.

Our public school teachers have never had greater opportunities for developing young Christians and soul winning than now, and surely there was never such practical Christian Training offered to Southern Baptist as is offered here at the Baptist Bible Institute.

M. L. DELK.

SUNDAY SCHOOL WORK

First Baptist Church
Grenada, Miss.

We want our friends to know that we are growing, in interest and numbers. Six months or more ago our Bro. C. C. White was elected superintendent and with his earnestness and zeal he has pushed us on until we feel that we could not have chosen a better man for his place. Then about October 1st, 1919, Bro. Byrd came to us in his usual enthusiastic and efficient way and gave us much valuable assistance, while he was here we graded our school as best we could with limited space, our rooms are all full. In a very short while our splendid pastor, Rev. A. A. Stanley, came, giving us another upward lift, with these three leaders our whole school took on new life, our membership is very active.

We have reached the A-1 standard but we are not willing to stop there, we want to reach the AA standard, as Paul said, "press toward the mark for the prize of the high calling of God in Christ Jesus, this is our supreme aim."

We had 206 present in school last Sunday. Come and see us.

ONE OF THE NUMBER

J. H. TEMPLE

Doctor J. H. Temple, Seminary, Miss., who died at Turo Infirmary, New Orleans, La., Feb. 24, 1920, was born Kosciusko, Miss., Aug. 5th, 1867, a graduate of Louisville, Ky., medical college, practiced medicine in Attala County, Miss., for fifteen years removing to Seminary, Covington county some 17 years since, where he spent his life administering to the suffering both as physician and nurse there by building for himself a reputation which extended for many

miles and he numbered his friends by his acquaintances, and will be sadly missed as in a great many instances he gave his services, knowing there would be no remuneration save the consciousness that in serving the poor he was serving God.

In early life he consecrated himself to his Maker whom he trusted implicitly ever after and no opportunity was ever neglected to reflect the light which was within his heart upon the world about him. Few prayer meetings or regular services did he ever miss at the church of his choosing (Baptist) and his pastor could always count upon him in every cause or emergency.

The very large gathering at the home church of the Masonic fraternity also attested his standing in that noble order, and it was an occasion long to be remembered when his former pastor, Rev. Brother Low and present pastor, Brother Barret, conducted the service in honor of one so much beloved and the faithful lodge then committed all that was mortal to earth to await the resurrection of the dead in Christ Jesus, for we know that he could truly say with Saint Paul, "For we know that if our earthly house of this tabernacle were dissolved we have, a building of God an house not made with hands, eternal in the heavens."

His father A. F. Temple, step-mother Mrs. Minerva Gilbert Temple of Attala County, survive, as well as a loving wife, Mrs. Lottie Thornton Temple, four brothers, three sisters, a daughter Miss Lula Temple by his first marriage to Mrs. Lula Campbell Temple, deceased, Walter and Miss Willie Temple by a second marriage to Mrs. Anna Williams Temple and Mary and Lottie daughters of the surviving wife.

His mother, several brothers and sisters, and one son, preceded him to the long looked for home, and we mourn not except for the sad parting, knowing that ere long we shall, trusting in our Savior, meet him in heaven where partings are farewells shall be no more. God bless his memory and may some soul, even one, be pointed to that ever lasting home in heaven by having known of the life of this Godly man who has fallen asleep and now rests from his labors in the fullness and joy of the home the Savior promised to those who love and look for his appearing.

His brother,

W. S. TEMPLE

Hattiesburg, Mississippi.

THE HIGH COST OF LOW LIVING.

Jenne N. Standifer.

The high cost of food, clothing and all things necessary for even the simplest manner of living, is a matter of popular discussion throughout our great Union. The whys and wherefores of soaring prices is puzzling wage earners, professional men and women, statesmen, patriots and philanthropists. But, as long as it has marred, decimated and depopulated our fair land, how many are worrying or losing sleep over the high cost of low living, which is one of the main causes of the present over-the-moon prices? If, investigations were made, it would be found that it is the underhand work of scheming profiteers that has put wholesome food and comfortable raiment beyond the reach of most

190 Bu. Peanuts to the Acre With Nitra-Germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. A-2.

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Keep digestion natural, the bow-
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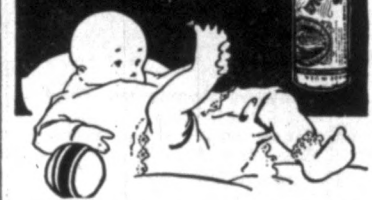
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The Infants' and Children's Regulator

Then the milk teeth never cause trouble for you, or discomfort for baby. Mrs. Winslow's Syrup brings most remarkable results in good health and comfort for the baby. It's pleasant to give and pleasant to take.

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Hand selected, tipped and nubbed. Every ear from fields producing 60 bushels or more per acre. Satisfaction guaranteed.

	Bushel	2 1/2 Bu.
Purity's 90 Day Mortgage		
Lifter (white)	\$3.75	\$ 8.75
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(yellow)	3.75	8.75
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Reid's Yellow Dent	4.00	9.25
Mosby's Prolific, white	5.50	12.50
Hickory King (white)	5.00	11.75
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white	5.00	11.75
St. Charles Red Cob (white)	4.00	9.25
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—The Safety Razor—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

OUR FOUR URGENT NEEDS

One

THE prompt payment of the pledges to the 75 Million Campaign Fund. We have made our appropriations so much larger this year than ever before, that only the prompt and faithful payment of pledges to the 75 Million Campaign Fund will save us from very serious embarrassment. We must not go to the Convention in debt this first year of the Campaign.

Two

A GREAT out-pouring of lives for foreign mission service, in proportion to the increased giving and larger plans. We have a ship chartered to carry our missionaries to the Far East and passage reserved on ships sailing to other lands. Who will go?

Three

A WIDE-SPREAD study of the actual needs of the fields. One of the best ways to help us is to study the needs of our fields. Study the Survey of Needs, Home and Foreign Fields, the weekly papers, the tracts, the Mission Study textbooks. A careful study is sure to provoke response.

Four

A WHOLE army who will help by prayer. The foreign mission cause has no greater need than that for intercessors. Pray for the Board that it may have wisdom; for the missionaries that they may have grace; for more missionaries; for the native churches that they may have guidance; for the outpouring of the Spirit of God upon all peoples.

FOREIGN MISSION BOARD

Southern Baptist Convention

RICHMOND, VIRGINIA

East Miss. Department

B. L. BRELAND,
Philadelphia, Mississippi

THE LETTER BOX

At the convention at Newton I was appreciative of the kind words spoken by many brethren and sisters relative to the writings of this scribe as they appear in the Record from week to week. I do not mention these matters from an egotistical view point at all; for no one knows better than I know how weak and poor my efforts are along this and other lines. If Christian endeavor, yet it helps and encourages to know that our efforts are having a good effect on others. There are wonderful possibilities in the power of the press, either for or against the truth and right. I realize this fact, also, I realize the great responsibility of this kind of work. So it is approached with fear and trembling fearing that the proper influence for the right will not be made and trembling for the consequences if these writings are hurtful "for we all must stand before the judgment seat of Christ."

And then the mail has recently brought me some appreciative and helpful messages. They come from various parts of the State and are pleasant and encouraging. I cannot here mention all of them but will only tell of one or two. Some good brother or sister who gave neither name nor address, wrote an appreciation of the writer's column which helped him possibly to try to do better in the future. But brother—sister—or whoever you may be, I would like so very much to know who you are and where you live. In this letter a suggestion was made for a discussion

of the Easter question, why Baptists do not make much of Easter as some other peoples. This I may undertake to do at some future time. Another highly appreciated letter came from Clinton, from Evangelist G. W. Riley. He said: "Your article on 'As It Used To Be,' carried me back to my boyhood and I was a boy again in my father's home. I lived over again the happy days of my childhood" etc.

If truly some are helped to a happier, nobler, holier life, I will have my desires met.

NOTES AND COMMENTS

Rev. I. A. Hailey, of Union, will preach at Mize, Smith County, the first Sunday in each month for the balance of this year.

Many churches have elected messengers to meet at Philadelphia on April the 15th to arrange for the organization of the Neshoba County Baptist Association.

Philadelphia Baptist S. S. had 246 present the fourth Sunday. This was the result of an attendance contest. Pastor Hughes has succeeded in building up the S. S. from about 75 to more than 200 in the two years of his ministry here. The building is well equipped for work, but it is getting to be most too small for the congregation.

The Southern Baptist Convention meets next month. Every pastor in the South should attend. Our churches should assist their pastor to go, and our associations should see to it that their messengers are supplied with proper means with which to make the trip. Whatever is done must be done quickly.

Rev. E. J. Hill of Waynesboro, has been called to one of the Baptist churches of Baton Rouge, La. His decision in the matter has not yet been made known. Would like to keep him in this state.

The dedication services of Beulah church, Newton county, have been postponed till the first Sunday in May. Dr. P. I. Lipsey has promised to preach the sermon on that occasion. Wouldn't you like to hear it? Come over.

The church at Neshoba will be 43 years old the 23rd day of next June. It plans to have a birthday service the fourth Sunday in June next. It is desired that all ex-pastors and all former members, especially those who were baptized there, be present. Only one member of the organization presbytery lives now, Rev. J. M. Kelly of Montrose. He is invited to be present. The living ex-pastors are Elders L. B. Fancher, F. M. Breland and L. E. Lightsey. It is hoped that they will arrange to be present. It is desired to make it an occasion of joy as well as a feast of spiritual good things. You are invited.

This writer is still enjoying the blessings received at the S. S. and B. Y. P. U. Convention. It was so good to be there. He expects to do more for this phase of the church work than ever before. Wish all our pastors and leaders would attend these meetings. Brethren it would help you.

Dr. H. A. Porter said "When we come to Jesus Christ we get a new ancestry and new environment, for 'He said I am with you all the way.'"

A new Father is ours also new brothers and sisters." Glorious thought. The Revival Campaign for lost souls is to be South-wide. Oh, the number of souls that may be saved during this great revival season. Let earnest prayer be made that God will give the victory.

Jesus said, "I am come that ye might have life, and that ye might have it abundantly." We increase our life by giving it away. From lift to life the kingdom goes.

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on your velvet beans, peanuts, beans, peas. Doubles your crop. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. N-24.

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AT A SMALL COST

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giving the history of pellagra, symptoms, remedies, and how to treat. Sent in plain sales envelope. A guaranteed treatment that cures when all others fail. Write for this book today. CROWN MEDICINE COMPANY, Dept. 55, Atlanta, Ga.

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Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.
Mr. John Hoerr, St. Louis, Mo.
Dear Sir:—After three years untold suffering in bed from my back, and four years in one room, began taking your treatment—Conphoro Water.
After taking three bottles, I am now in the best of health. As you can see from my photograph. I am out on the road selling goods, and can never say enough in favor of the Water, for it has saved my life.
Yours friend,
W. K. VOWELS.

Conphoro Water is not a mineral water, but a medicine. For full information, address

John Hoerr,

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is ascertained that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Grove's Tasteless Chili Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strength enlivening and invigorating. Price 60c

Letters From Rheumatics

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid, Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the management:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver and Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes: "I suffered for years with a most aggravating form of Stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began using Shivar Spring Water, and in a short time I was entirely relieved."

Mr. Rhodes of Virginia writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism or any curable disease, accept the guarantee offered below by signing your name. Clip and mail to the Shivar Spring,

Box 18F, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am, therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

NEWS IN THE CIRCLE

MARTIN BALL.

Pastor Fuller, of Hollandale, writes, "Our meeting begins Sunday, April 11. Dr. R. L. Motley, of Winchester, Ky., will be with us. The meeting will last ten days. Rev. R. O. Bell, of Chattanooga, will have charge of the music. He is one of the greatest singers in all modern Israel. Pray for us."

The West Tennessee Baptist Sunday School Convention meets at Jackson, Tenn., April 13-15th. Rev. E. L. Bass, of Memphis is president and Rev. Fleetwood Ball of Lexington, is secretary-treasurer. A splendid program has been arranged.

Rev. T. M. Beaton, of Houston, Texas, has accepted a call to the pastorate at Loyalton, Calif. He had charge of the work at Ellington Field, near Houston, during the war.

Rev. Sam Campbell, at Tyler, Texas, will be aided in a meeting by Pastor Charles E. Maddry, of University Church, Austin. The meetings will begin April 19th.

Dr. L. M. Röper has resigned the pastorate of the First Church, Petersburg, Va., and accepted a call to the church at Johnson City, Tenn.

Rev. J. H. Coin, one time pastor at Greenville, has resigned at the Gordon street church, Atlanta, Ga. It is not stated where he will locate.

Dr. C. A. Owens has resigned as pastor of the Salisbury Church, N. C., and will work with the Home Board as evangelist.

Pastor J. W. O'Hara, of Grace church, Nashville, Tenn., has resigned, and has accepted enlistment work in Georgia under the Georgia Mission Board.

Dr. J. J. Taylor, of Leakesville, N. C., has had added to his salary \$500 and the church has purchased a good home for the pastor. That is the way it should be.

There will be a general conference for Baptist students at Ridgecrest, N. C., June 9-20. The general secretary, Dr. Chas T. Ball, makes this announcement.

The church at Humboldt, Tenn., has secured the services of Rev. E. H. Marview, of Dayton, Ky. The church at Humboldt is a great church and the new pastor will receive a warm welcome.

Dr. J. W. Gillon did his own preaching with his church at Mayfield, Ky. There were 150 additions to the church. Dr. Gillon served as secretary of missions for several years in Tennessee.

The Island Home church, Knoxville, Tenn., has secured the services as pastor of Rev. C. F. Clark, of the Judson Memorial church, Nashville. Many regret his leaving Nashville.

Rev. W. R. Becket has resigned at Moss Point. It is not stated where he will go. Let some strong church lay hold on him and keep him in Mississippi.

The First Church, Jackson, Tenn., is endeavoring to secure as pastor, Dr. J. W. Porter, of the First church, Lexington, Ky., and one of the editors of the Western Recorder.

It is announced that Rev. W. W. Kyzar, who has served Cross Timbers and Pleasant Run churches has resigned and will come to Mississippi

as County Missionary. He recently graduated at the Southwestern Theological Seminary.

The First church, Decatur, Texas, has called Rev. R. E. Bell, of Seymour, to the pastorate. He has accepted and will begin work the third Sunday in April.

The First Church, San Antonio, Texas, recently enjoyed a great refreshing from the presence of the Lord. 110 were received into the fellowship of the church. Pastor I. E. Gates had the assistance of Dr. J. M. Dawson. Gospel-Singer Blankenship led the music.

Pastor A. D. Muse writes that Mr. E. O. Sellers, of the Baptist Bible Institute, N. O., will be with him in a ten days meeting, at Fernwood, beginning June 4. Mr. Sellers is teaching evangelistic music at the Bible Institute. He was director of music in the Moody Institute, Chicago, for a number of years. He is one of the great singers of the entire country.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chili Tonic restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chili Tonic is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chili Tonic has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chili Tonic when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

RELIABLE
VADCO
REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

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THE BEST ONLY

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

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NEUTRALIZES URIC ACID

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 60 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney

COME SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to keep her
Locks Dark, Glossy, Beautiful.

The old-time mixture of Sage Tea and Sassafras for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the trouble of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive.

Hogs Can Tell when Nitra-germ

has been fed on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. B-24.

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"THE COUNTRY CHURCHES," By A. D. Muse.

I have been asked by several to write this. That is why I am saying it. Then I am writing it being this. Then I feel like I am saying some things which have not been said and would be well to say. I trust I can say it in a manner and spirit that will be pleasing to the Holy Spirit and profitable to the reader.

The first need of the country church in Mississippi today, as I know it and I don't know any other kind, is the country preacher. What I mean by "country preacher" is the preacher who is in the country now. Talking with brother J. W. Rooker recently, he told me of quite a number of churches in East Mississippi hunting preachers. He also made mention of several good preachers without work. Those churches need to quit globe trotting in search of preachers and use those men at hand. There is no man who knows the country church problem like many of those dear brethren. They did not learn it by reading mission study text books on "The Country Church." They learned it at the fire side, at the table of those country people. They got first hand knowledge as they went into the homes of the people. They learned it as they stood by the bed of the sick and stood by the grave and wept with the bereaved. They learned it as they moderated their conferences, and got the point of view of every grade of human nature. There they have learned much of the angle of approach of the country Baptist. The day has not passed when we may well speak of the country Baptist as a distinct class of Baptist. So yet the great mass of our rural people are uninformed. Their notions and ideas are pets with them many times. Happy the man who has learned how to dodge and surround those peculiar notions and get done the thing wanted. When you miss it, you have made the biggest miss in the world. That country church needs the counsel and leadership of that country preacher. That brother I feel like calling the country preacher, I know to usually be a tactful man. He is solid in the faith, you never hear of a country Baptist preacher going after false teachers much. The union movement will sweep off the country Baptist preacher when Gibraltar crumbles away grain at a time. Not much before. He knows the pure word of truth. He preaches it. We need much of it today. He knows the doctrines of grace. He preaches it. We need more of it. He knows why he is a Baptist. He tells why. We need much of that today. He is missionary. He preaches it. He teaches it to the people. Some of these have not seen schools and colleges and seminaries. They know only what is in the Book. They prove the Book by the Book. I have in mind now my father in the ministry, Brother J. C. Buckley. For nearly fifty years he has preached the Book. I have seen and heard all the great men of the land. I read after every prominent man of Christendom, from the reformers on down. I weigh my words when I say, I have never seen, heard nor read as much clear, strong presentation of an earnest gospel message, with an open Book in hand while preaching, just proving the

Bible by the Bible, as that dear old soul had done. It is every time he preaches. Never did I attend his service and hear gush. Tears fill my eyes as I look back and my soul just hungers for one more such a Gospel feast. I don't hear it that way any more. And his fellow workers, may I mention them here for the glory of Jesus. Men like Brethren Lane, Drummond, Scarborough, Anding, the Pusers, et al. Many of them would grace any pulpit in the land, but great gospel preachers their lives have been largely given to country. Men like these all over the state and Southland have made this day possible. That country church needs those men, many of them all over the state it is not using. I could mention a D. D. today practically idle. They say he is getting old, but there is the heart that is ripe, the character that is rich, the judgment that is clear. That church needs that life as pastor.

The second need: That preacher needs that country church. Many men of whom I have been speaking tonight, served the cause in a day far less auspicious than this. From the 70's, 80's and 90's, when churches, the best of them didn't pay. Through the first decade of this century, when the boll weevil was here and the churches couldn't pay, they served without a murmur. Now when business has seen an unprecedented flush, and there is some degree of an awakened conscience on the part of the people relative to the support of the pastor, it is but right that the brother who is being left idle, because "He is old," be used and supported.

The third need I want to mention here is: There is great need of appreciation of these men of God on the churches, and recognition on part of our denomination. I am serving a church now in which community lives a college man, who years ago gave himself to his home community and the rural section around about. The only reason I can find for my going there, and that brother of ripe experience and rich character and splendid training going far away to another community is the lack of appreciation. Over and over again can that be duplicated in Mississippi.

Last May in Atlanta some speaker asked all reared in city churches to stand. He then asked all reared in country churches to stand. From the president on down through the great auditorium a mighty throng of preachers and laymen rose in a cloud almost. The contrast was too far to mention in terms of percentage at all. The greater possible asset to our denomination is the country church. The greatest single determining factor in our denomination is the pastor of the country church. Some appreciation will help him, some recognition will strengthen him.

At the same convention last year in Atlanta, the camp pastors, the Negro evangelist, the deaf and dumb evangelist and every other class of workers were given public recognition and strong expressions of appreciation. But nothing was said of that great noble soul out in the country. His life, I reckon, will never be known, his record never read, and his name never announced this side the great awarding day. But like Ben Adam of poetic fame, often his name will lead all the rest then.

As for me, as a young man, I trust

to stay right where I am a country preacher.

Clinton, Mississippi.



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burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

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strugglers for existence. It is the greed-of-gain aspirants that have cornered the necessities of life and brought want and suffering in city, town and country.

It is low living in a different variety, that has made it necessary to build, almshouses, insane asylums, jails and penitentiaries. There would be no so-called "Temples of Justice," if sinful living ceased.

Low living brings diseases, strife, jealousy and woes untold to the human race, and not one single blessing.

In the churches, it is low standards of the Christian life that causes the members to be criticized by the unsaved. When the child of God puts ease or pleasure, fame or fortune first in life there is certain indication of a low spiritual condition.

When the difference between lives of church members and sinners consists of only a formal attendance of the services of the house of worship on the part of the Christian, can fruitfulness be expected. Will the church member who seemingly loves the world and its enticing ways, cause the unregenerated heart to long for the "comforts of religion."

Has a low, standard Christian ever been known to lead a lost soul to Christ? Let those who "see no harm in questionable amusements," answer.

If all Christians lived up to the old-fashioned, Gospel standard of religion, "For me to live is Christ," low living of all kinds would be relegated to heathen lands and ere long those regions of darkness would also receive the blessings of Christianity. For, as surely as the sun rises and sets, high spiritual living, brings, results that bless the world.

Resolutions of Respect From The Brooksville Baptist Sunday School In Memory of Annie Lou Calmes

In the passing away of this beautiful Christian character our Sunday School has again sustained another great loss. What a loving life God gave her, and what a sweet life she made it. Full of modesty and humility, she set us an example that we as a Sunday School would do well to follow.

Resolved: That we tender our sympathy to her bereaved family, and while we sorrow with them, yet we bow in submission to the will of "Him who doeth all things well."

Resolved: That a copy of these resolutions be sent to the Baptist Record and Brooksville News for publication; one, be placed on the minutes of the church, and a copy be given to the family.

MRS. A. G. WILKINS
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PORT GIBSON.

I am moving rapidly these days; twice in one month is the limit. We are now moving into our newly purchased parsonage. This explains it.

My first public word here was in behalf of the Record; an offering was taken and the paper put in every house before I could "well" preach. Six members, one the pastor another a deacon, were received.

The next Sunday the question of buying a parsonage and a lot for our new church house was brought up somehow. Our county 75 million dollar campaign manager, Dr. J. V. May, offered to buy and present to the church the building lot (held on the market for \$750.00) if the church would buy the adjoining house and lot for a parsonage and pay all cash. Nearly half the price was subscribed then. A committee soon canvassed the membership and the whole amount was secured.

Of course some thought we "could not" but we did. Now we own, free from all encumbrances, one of the finest locations and one of the best corner building lots for a church in the town.

Sacrifice, work and joy characterized the movement from the very first. This noble deed is but the fuller fruitage of the prayers and plans of other days.

The one who gave most seemed the most anxious to give. One who pledged under the influence of the hour began to be doubtful just whether he was able to do that much or not but when the committee said "you must double yours if we make the cash payment" "he doubled" not himself but his subscription and is now wearing a broad smile. One brother pledged more than he had "in sight" and the next day his daily wage was raised a good per cent. Another brother exclaimed to one of the committee "your zeal and liberality put me to shame; yes, here is my pledge." The first eight men on the list gave one twelfth of the whole amount, one twelfth each.

Many had to borrow the money and pay interest; but they gladly did so, rather than have our debt on the church property.

It is a deed heroic and beautifully done. It has brought joy and confidence to our people. Our church here has nobly struggled along unfriendly years. Hindrances have been many and baffling, but this faithful band has held the fort. A number of loyal Baptists have moved into this section and are casting their lot with the church here. There are here not a few of the best developed Christians workers known to me. I began my ministry here and I love to watch them along the years and I pronounce them a heroic band. According to their numbers and ability you must need search diligently to find a church which outranks them.

A greater day is at hand here. The 75 Million Campaign has done much for the church and the church has promised much to the campaign and will do more.

We shall all look forward to the weekly visits of the Record and rejoice in the Kingdom tidings recorded from time to time. Blessings on all our leaders and work Fraternally.

S. P. MORRIS.

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